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Educational Television Series 1968-69

Teachers' Guide

DEPT. OF EDUCATION
HISTORICAL COLLECTION

Professional Development

Philosophy in Education

Educational Television Branch
ONTARIO DEPARTMENT OF EDUCATION
1670 Bayview Avenue, Toronto 17

PROFESSIONAL DEVELOPMENT

PHILOSOPHY IN EDUCATION

4 programs, 20 minutes each.

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INTRODUCTION

"The underlying aim of education is to further man's unending search for truth. Once he possesses the means to truth, all else is within his grasp. Wisdom and understanding, sensitivity, compassion, and responsibility, as well as intellectual honesty and personal integrity, will be his guides in adolescence and his companions in maturity."

This short paragraph from *Living and Learning,* the Report of the Provincial Committee on Aims and Objectives of Education in the Schools of Ontario, gives a clear statement of the goal of education and the task of educators. How do we achieve this goal? How do we fulfill our role? The Report outlines the task: "to seek and to find the structure, the organization, the curriculum, and the teachers to make this aim a reality in our schools and in our time."

Living and Learning is a document of and for our time. It has been widely read and discussed at all levels in our society. It points out the problems in education and suggests the possible answers to these problems. But it will take the educator, the teacher and the public at large to discover and implement practices which will provide appropriate solutions to the problems. Only through continuing discussion and a detailed knowledge of the Report can action be initiated with some sense of direction.

In addition to the Report, we can look for guidance from other directions. Some classrooms and schools in Ontario have for some time been practising many suggestions found in *Living and Learning.* In addition, we can look at what has been done and said by educators in the past. The purpose of this series is to focus on some of the fundamental problems in education and hear answers offered by the great educators and philosophers — Plato, Aristotle, Pericles, Comenius, Rousseau, Montaigne, Petzolozzi, Froebel, Dewey, North-Whitehead, Frome and McLuhan. Listening to the comments of these great men may lead us to ask why we have not heeded their advice. At times our implementation of this advice becomes far removed from the philosophers' original intentions. Our rationale and actions can become as absurd as those of the characters who appear in the series from the world of *Alice in Wonderland.*

The purpose of the series is to consider the statements made by these great educators to stimulate discussion, research and reporting in an effort to relate such comments to today's problems and issues in education. Perhaps then, impetus will be given to "reach upward and outward toward the ever-elusive perfect system, bettering the lot of all children as they work toward the ultimate goal of equal opportunity for all through education." *(Living and Learning)*

PROGRAM I

A LONG WAY FROM THE CAVE

PROGRAM CONTENT

Our host, Dr. A.J. Cooper, poses questions and problems basic in education today. Many of these same problems and many contemporary practices are those which have been passed on from century to century. Man has learned, not always wisely, to control and use his environment to satisfy his material wants. But he is still a long way from knowing how to develop himself intellectually and thus gain the ultimate from his environment.

Great educators and philosophers have suggested ways of overcoming the problems outlined below. We can benefit from consideration of their ideas while working to discover solutions to use in the context of our own times.

1. What are the goals of the professional teacher?
2. Do books, with their great stockpile of information, really bring knowledge to their readers?
3. Books should be used as a potential resource and not just for the sake of bookish knowledge.
4. Unquestioning submission to another's authority leads to loss of freedom and of initiative.
5. It is not *what* man studies but the purpose which motivates his study that is important and makes his life more than mere living.

6. As well as helping man, modern technology can overwhelm the individual, causing him to lose his identity and become absorbed in the mass of humanity.

7. If we are to participate responsibly in a democratic society, we must know who we are and where we are going.

The following quotations of the great teachers and philosophers draw attention to the above issues.

ON GOALS

Rousseau:

When my pupil leaves me he will be neither a magistrate, nor a soldier, nor a priest; he will be a man.

North-Whitehead:

You can't be wise without some basic knowledge, but you can easily acquire knowledge and remain bare of wisdom.

Montaigne:

To know by heart is not to know at all.

Dewey:

A child must be educated for leadership as well as for obedience.

ON BOOKS

Rousseau:

The Book! It teaches us to believe much, but know little. It doesn't teach us to reason, but to use the reason of others.

North-Whitehead:

To me, a merely well-informed man is the most useless bore on God's earth. Scraps of information have nothing to do with culture. It is wisdom we seek, not knowledge.

Dewey:

Unless such activity (reading) reacts to enlarge the imaginative vision of life, it readily degenerates itself into a miser's accumulation.

ON USING BOOKS

Froebel:

For the student to have found one fourth of the answer by his own effort is of more value and importance to him than it is to half hear and half understand it in the words of another. This causes mental indolence.

Dewey:

A child should be faced with genuine problems, genuine situations. A child should have the opportunity to test his ideas by application and discover for himself their validity and meaning. An abject dependence upon books cripples the vigour of thought and enquiry.

Rousseau:

You think you are teaching him what the world is like? He is only learning the map.

Plato:

The discovery of the alphabet will create forgetfulness in the learner's soul. It will give him not truth, but the semblance of truth. He will be tiresome company, having the show of wisdom without its reality.

Montaigne:

Bookish knowledge is useless. Our mind is moulded in the pleasures of others; it is brought under their authority.

ON AUTHORITY AND REASON

Comenius:

I maintain that man, the rational animal, should be led by his own, rather than foreign reason.

Rousseau:

If ever you substitute authority for reason, your student will cease to reason.

Dewey:

Acquiring information can never develop the power of judgment.

Montaigne:

Teach him to live and, whatever he studies, let him begin with those which make him free.

ON THE PURPOSE OF STUDY

Aristotle:

If man pursues any learning for the sake of others or for the sake of the payment, the action becomes menial and servile.

Dewey:

Many workers have no insight into the social aims of their work and have little personal interest in them. They do what they do, not freely or intelligently, but for the sake of the wage they will earn.

ON MAN AND THE MACHINE

Dewey:

The machine, which came to free men, has created a new type of slavery. It seems as if the machine itself turned into a new master, into an idol. In the words of the prophet Isaiah, "They worship the works of their hands. Man is abased and brought low."

Frome:

Man becomes a cog, a part of the machine, part of the assembly line where uniformity is in command. The rhythm of his life is regulated by it, the rhythm of his work and the rhythm of his leisure are in tune with the beat of the machine. In his helplessness, the individual loses himself in the mass or crowd. He follows the crowd, becomes a part of it.

ON MAN IN A DEMOCRATIC SOCIETY

Pericles:

Working men form a very adequate judgment on politics. We alone say that those who take no part in these things are not quiet, but useless. It's a society in which man has to know how to govern like a free man and how to obey like a free man.

Comenius:

We should learn to know the principles, the causes and the aims of all the most important things that exist or occur for we must see to it that they may not, in this world, come across anything so unknown to them that they cannot form their own modest

opinions about it and turn it prudently to its proper use.

Dewey:

A child must be educated for leadership as well as for obedience, must have the power of self-direction and the power of directing others. It is impossible to foretell just what civilization will be twenty years from now; hence, it is impossible to prepare a child for any precise set of conditions.

Education should prepare the child, not only to adapt himself to the changes that are going on, but to have the power to shape and direct them.

notes

PROGRAM 2

A POCKETFUL OF LEARNING

PROGRAM CONTENT

Pupils have been expected to sit, listen and memorize. The birch rod too often provided the stimulus for such physical and intellectual inactivity. Even today, some teachers, although aware of the ineffectiveness and often damaging effects of such practices, still rely on them. Perhaps, as we listen to the great educators discuss these and related issues, we will gain additional understanding necessary for initiating changes in education.

1. Too often our students sit passively, a captive audience, expected only to listen and memorize.
2. The student learns best what he discovers by being inquisitive and actively involved in a situation.
3. A classroom dominated by a rigid approach to the curriculum does not provide the atmosphere needed for real learning.
4. The use of corporal punishment to induce learning is self-defeating.

What the great educators thought about these issues is revealed in the following quotations.

ON MEMORIZATION

Montaigne:

To know by heart is not to know at all; it is simply to keep what one has committed to his memory.

Rousseau:

Instead of making us discover proofs, they are dictated to us. Instead of teaching us to reason, our memory only is employed.

North-Whitehead:

We should beware of inert ideas when training for activity of thought. Educa-

tion with inert ideas is not only useless, it is above all things harmful.

ON LEARNING

Plato (speaking of Socrates):

He simply asked questions, starting with the state of perplexity. A boy would discover by seeking the truth from the company with him. He deeply believed that knowledge came to his student not from teaching, but from questioning.

Montaigne:

Let our pupil be confronted with real situations. If we do this, words will come only too fast. If they do not come readily, he will reach for them.

Rousseau:

My student's ideas are few but precise; he knows nothing by rote but much by experience. His thoughts are not in his tongue, but in his brain; indeed, he has less memory but more judgment.

Aristotle:

Men became builders by building houses, harpers by playing on the harp. Similarly we become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts.

ON THE RIGID CURRICULUM

Rousseau:

A teacher thinks rather of the advantage to himself than to his pupils. He makes a point of showing that there is no time wasted. He provides his pupils with goods which can be readily displayed in a window, accomplishments which can be shown off at will, no matter if they can be useful provided they are easily seen. Without choice or discrimination he loads his students' memory with a pack of rubbish.

Dewey:

It is within this framework that a great deal of damage is done to the moral climate of the school. In this situation the only measure of success becomes a competitive one in the bad sense of the term. Results are compared through recitation and examination. Now the only purpose these serve is to see which child succeeds in storing up the most information.

ON CORPORAL PUNISHMENT

Erasmus:

While lording it over a parcel of young, weak chits, they (the teachers) imitate the ass, and think themselves as stately as a lion that domineers over all the inferior herd.

Dickens:

The school master was supposed among us to know nothing . . . the only branches of education with which he showed the least acquaintance were ruling and corporally punishing.

Montaigne:

I believe that nothing dulls and degenerates a well-born nature more than violence and compulsion.

Plato:

Severe and unqualified tyranny makes its victims spiritless, servile, and sullen and renders them unfit for the responsibility of citizenship.

Rousseau:

I think very little of an education that burdens a child with all sorts of restrictions — an education that begins with making him miserable in order to prepare him for some remote happiness.

A happy child is not a spoiled darling since he has freedom not license.

Dewey:

Discipline will prevail, but the discipline of the school will proceed from the light of the school as a whole and not directly from the teacher.

notes

PROGRAM 3

THE DIVINE MACHINE

PROGRAM CONTENT

Children are showed in a variety of environments learning in their own way – imitating, exploring, experimenting, reading, using a multitude of learning aids. Many educators have realized that activity initiated by the child outside the school could provide the basis for learning in the classroom. In later segments of the program, the great educators comment on similar educational issues.

1. What role does the teacher play in the activity-centred program?
2. Motivation for learning is inherent in activity.
3. Worthwhile learning must be guided and cannot be developed by a casual approach to the learning process.
4. The curriculum which was originally meant to be an educational aid, has become an entity to be studied for its own sake.
5. The acquisition of all knowledge, which multiplies each day, is not only impossible but is undesirable.
6. The examination is another educational aid that was originally created to evaluate progress, but it has turned into an obstacle by becoming an end in itself.
7. The most important of all educational aids to learning is the teacher.

ON THE ACTIVITY PROGRAM

Dewey:

The question of education is the question of taking hold of these activities and giving them direction. Through direction, through organized use, they tend toward valuable results, instead of being left to merely impulsive expression.

Comenius:

I do believe that guidance, and only guidance, is required in order that no exaggeration, confusion or aimlessness should occur.

ON MOTIVATION

Comenius:

It is not necessary to urge a man to try and identify everything, to do beautiful things, to speak naturally, for he is born with a love of observing things, with an urge to do things, and with a desire to speak of different things. The mind is something like a divine machine which is perpetually driven by its own movement towards all things.

North-Whitehead:

The mind is never passive. It is a perpetual activity, delicate, receptive and responsive to stimulus. We must often have noticed children absorbed in its ferment. It is dominated by wonder, and cursed be the dullard that destroys wonder. Now undoubtedly, this stage of development requires help, and even discipline. The environment within which the mind is working must be carefully selected.

Dewey:

A child is not a latent being. We do not have to approach the child with great caution and skill in order to bring out some hidden germ of activity.

ON GUIDANCE OF LEARNING

Comenius:

We require good teachers and good teaching methods. I grant you that a few people could learn by themselves, but at the cost of a considerable loss of time.

Brunner:

The idea of education is a human invention. Other species begin their learning afresh each generation. But man is born into a culture. And it is a culture that has as one of its principal functions the conservation and transmission of past learning.

Dewey:

The child's activity will be directed by means of organization or materials. Faced with real problems he will seek and acquire information.

North-Whitehead:

There should be only one subject matter, and that is life in all its manifestations. Instead of this single unity, we offer children Algebra, History, Science, Geometry – from which nothing follows; a couple of languages never mastered.

ON CURRICULUM

Comenius:

Education must be true, full, clear and thorough. It will be true if nothing is taught or learned but what is useful for life.

Dewey:

The true centre of the curriculum is not science, is not literature, nor his tory, nor geography, but the child's own social activities.

The pigeon-hole classification in education, which is so prevalent, is fostered by introducing the pupil at the outset into a number of different studies. This creates an utterly erroneous idea of the relations of studies to one another and to the intellectual whole to which all belong.

McLuhan:

In education the conventional division of the curriculum into subjects is already outdated. Any subject taken in depth at once relates to other subjects. Continued in their present patterns, or fragmented unrelation, our school curricula would insure a citizenry unable to understand the new world in which they live.

ON THE ACQUISITION OF KNOWLEDGE

North-Whitehead:

Certainly knowledge is one chief aim of intellectual education. You cannot be wise without some basis of knowledge, but you may easily acquire knowledge and remain bare of wisdom.

Comenius:

Each subject is becoming so vast and so elaborate that we cannot demand from all men an all-embracing knowledge.

Bertrand Russell:

It is not important to increase the amount of what is learned. What is important is the spirit of adventure and liberty, the sense of setting out upon a voyage of discovery. If formal education is given in this spirit, all the more intelligent pupils will supplement it by their own efforts, for which every opportunity should be provided.

Rousseau:

I am teaching my pupil the art of acquiring learning. You teach science, well and good. I am busy fashioning the necessary tools for its acquisition.

Dewey:

All that the school need do for its pupils as far as their minds are concerned is to develop their ability to think. School should centre upon the right conditions — conditions which exact,promote and test thinking.Thinking is intelligent learning — learning that employs and rewards the mind.

ON EXAMINATIONS

North-Whitehead:

The examination kills the best part of culture. Remember, we are dealing with human minds, and not with dead matter. The evocation of curiosity, of judgment, of the power of mastering a complicated tangle of circumstances, the use of theory, and giving foresight in special cases, all these powers are not to be imparted by a set rule embodied in one schedule of examination subjects.

Dewey:

Examinations can cause great harm to the moral climate of the school. All are doing the same work, and are judged by examination with reference to grading and promotion. They are not judged from the standpoint of their personal contribution, but from that of comparative success. In this case, the feeling of superiority over others is unduly appealed to, while timid children are depressed. The weaker gradually lose their sense of power, and accept a position of persistent inferiority. The strong learn not to glory in their strength, but in the fact that they are stronger.

ON THE TEACHER

Plato (speaking of Socrates):

Socrates, the greatest of teachers, considered himself a gad-fly whose sole task was to wake up the sleeping thoroughbred horse to which he compared his beloved Athens.

Comenius:

I think that teachers should teach less, and the learners learn more. Each teacher should possess those qualities he is to develop in others. He should be equal to the task, able and willing. The educators of men should, therefore, be the most select of all people. They should be of a standard that we would desire for all men to attain in the final stage. They should by their own conduct be a model of diligence and virtue in their relation to their own pupils.

Dewey:

The methods used by the teacher should be a matter of finding out the conditions which bring out self-educative activity or learning.

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PROGRAM 4

WORDS, WORDS, WORDS

PROGRAM CONTENT

Just as teachers have problems communicating with their pupils, so they often fail to communicate with one another. Communication is a two-way process which requires us to know and to understand specifically what and how we wish to communicate. Words, written and spoken, are the basis for much of our interchange of ideas. But ideas can easily become lost in semantics, context, jargon and clichés.

In this last program our host, with a group of educators and teachers, takes a hard look at the terminology which is bantered about in education today. No attempt is made to arrive at definitive interpretations of these terms. Rather, the purpose is to focus attention on them in order to clarify their uses for better communication and mutual understanding.

Some of the terminology which will be discussed includes such words as *curriculum, motivation, discipline, activity-centered, non-graded approach* and *evaluation.*

Bibliography:

Useful references can be found in the "Philosophy in Education" section of the *Calendar of the Teachers' Colleges,* 1968/69, Ontario Department of Education.

In addition the following titles are suggested:

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PROFESSIONAL DEVELOPMENT
PHILOSOPHY IN EDUCATION
4 programs, 20 minutes each

Prog. No.	CBC	CBLT	CHCH	CKCO	CJOH	CBOT	CKLW
1	DEC. 7 – 10:10-10:30	DEC. 7 – 10:10-10:30	NOV. 23 – 10:10-10:30	DEC. 7 – 9:40-10:00 MAY 10 – 9:00-9:20	DEC. 7 – 12:40-1:00 MAY 10 – 12:00-12:20	DEC. 7 – 10:10-10:30	DEC. 7 – 10:10-10:30
2	DEC. 14 – 10:10-10:30	DEC. 14 – 10:10-10:30	NOV. 30 – 10:10-10:30	DEC. 14 – 9:40-10:00 MAY 17 – 9:00-9:20	DEC. 14 – 12:40-1:00 MAY 17 – 12:00-12:20	DEC. 14 – 10:10-10:30	DEC. 14 – 10:10-10:30
3	JAN. 11 – 9:40-10:00 FEB. 15 – 9:40-10:00	JAN. 11 – 9:40-10:00 FEB. 15 – 9:40-10:00	DEC. 7 – 10:10-10:30	JAN. 11 – 9:40-10:00 MAY 24 – 9:00-9:20	JAN. 11 – 12:40-1:00 MAY 24 – 12:00-12:20	JAN. 11 – 9:40-10:00 FEB. 15 – 9:40-10:00	JAN. 11 – 9:40-10:00 FEB. 15 – 9:40-10:00
4	JAN. 18 – 9:40-10:00	JAN. 18 – 9:40-10:00	DEC. 14 – 10:10-10:30	JAN. 18 – 9:40-10:00 MAY 31 – 9:00-9:20	JAN. 18 – 12:40-1:00 MAY 31 – 12:00-12:20	JAN. 18 – 9:40-10:00	JAN. 18 – 9:40-10:00

NOTES:

1. Programs are normally carried on morning broadcasts.
2. The CBC Ontario Network includes the following stations:

Barrie	CKVR-TV	(Channel 3)	Port Arthur	CKPR-TV	(Channel 2)
Kingston	CKWS-TV	(Channel 11)	Sault Ste. Marie	CJIC-TV	(Channel 2)
*London	CFPL-TV	(Channel 10)	*Sudbury	CKSO-TV	(Channel 5)
North Bay	CFCH-TV	(Channel 10)	Timmins	CFCL-TV	(Channel 6)
Pembroke	CHOV-TV	(Channel 5)	Wingham	CKNX-TV	(Channel 8)
Peterborough	CHEX-TV	(Channel 12)			

3. Other CBC stations include CBLT (Channel 6, Toronto), CBOT (Channel 4, Ottawa), and CKLW-TV (Channel 9, Windsor). But these stations are not always carried on the CBC Ontario Network at the times listed for the CBC. Therefore, the above schedule lists the times for these stations separately.
4. The times for broadcasts on the independent stations CHCH-TV (Channel 11, Hamilton), CKCO-TV (Channel 13, Kitchener), and CJOH-TV (Channel 13, Ottawa) are listed separately on the above schedule and on the calendar schedule mailed to all teachers.

***Amendments to the above information:**

London, CFPL-TV (Channel 10), broadcasts on the CBC network every Saturday 7:30-9:00 a.m. not 9:00-10:30 a.m.

Sudbury, CKSO-TV (Channel 5), broadcasts on the CBC network every Sunday 9:00-10:30 a.m. not Saturday 9:00-10:30 a.m.

PHILOSOPHY IN EDUCATION